

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

VOL. I.

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TERMS AND MEANS.

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The Divine Right of Kings.

The kings of the earth claim to hold their offices, as rulers of the nations, by Divine right. This claim is stamped upon many of the European coins in the words, '*Rex, Dei gratia*'—king by the grace of God. We propose to inquire into the validity of this claim, and ascertain, if possible, the extent of it.

1. We admit that the kingdoms and governments of the world are ordained of God. This truth the Bible teaches us in plain, unequivocal language:—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." (Rom. 13: 1.) The same fact is involved in this saying of Christ to Pilate: "Thou couldest have no power against me, except it were given thee from above." (Jno. 19: 11.) Again, Peter says: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to king, as supreme," &c. 1 Pet. 2: 18.

2. It is evident that the Divine right of Gentile kings was conferred only upon Nebuchadnezzar and his successors. He was the representative of all the Gentile kings that were to follow him. He is called a 'head of gold'—the head of the great king image that was shown to him in a dream. (See Dan. 2: 38.) This is a record of Nebuchadnezzar's appointment:

"I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm; and have given it unto whom it seemed meet unto me.—And now I have given all these lands into the hands of Nebuchadnezzar, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son." Jer. 27: 5-7.

Daniel, in the Spirit and wisdom of God, recognized this appointment:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all." Dan. 2: 37, 38.

3. The hereditary office given to Nebuchadnezzar and his successors is expressly limited in its duration. The reign of the king of Babylon over the earth was foretold by the holy prophets, (see Jer. 25: 9,) and sealed with the word of God; but still he did not receive a perpetual appointment. The Bible distinctly tells us that all Gentile kingdoms are to be destroyed—that the king image, of which Nebuchadnezzar was the 'golden head,' is to be 'dashed in pieces.' Daniel, after describing the four successive kingdoms that were to rule over the earth, says:

"Then the kingdom shall be divided, and they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 43, 44.

4. There is one family to whom God has given the sure promise of an EVERLASTING line of kings, namely, the family of David. That

family has an indefeasible title to the throne of the world.—These are the words of him who 'was before all things, and by whom all things consist,' to Abraham:

"A father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen. 17: 5-7.) "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore: and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." Gen. 22: 17, 18.

Afterwards, David, of the seed of Abraham was anointed king over Israel; and he commenced a hereditary line of kings that is perpetual. This is the covenant of God with David, securing to him and his successors an everlasting kingdom:

"And the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord: * * * I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel. * * * And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

"Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken of thy servant's house for a great while to come. And is this the manner of man, O Lord God? * * * And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified forever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee." 2 Sam. chap. 7.

This covenant is subsequently mentioned many times in the Old and New Testaments, as proof that God did establish his kingdom forever unto the family of David: "In the eighteenth year of king Jeroboam began Abijah to reign over Judah. * * * And Abijah stood upon Mount Zemaraim, which is in Mount Ephraim, and said, Hear me thou Jeroboam, and all Israel: ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and to his sons?" 2 Chron. 13: 1-5. See also Acts 13: 22; Ps. 132: 11, 12; 1 Kings 8: 25, 26; 1 Kings 2: 4; Ezek. 24: 23, 24; Luke 1: 31-34; &c.

5. Jesus Christ, of the seed of David, is the true and only representative of the perpetual hereditary line of kings. He is '*Rex, Dei gratia*,' forever. He is the legal and natural heir to 'the throne established [without limitation] unto the house of David.' He is the legal heir to the throne of the world; because, though not the natural son of Joseph, yet by the law of the Jews he was Joseph's natural heir; and Joseph being in the direct line of the kings of Judah, he was the legal heir to the throne of David. Christ is the natural heir to the throne of David, because he was naturally descended from David: for Mary, his mother, was of the posterity of David. In him the Divine right of kings is consummated—the divine title of kings rests eternally in Jesus Christ. The angel Gabriel announced the birth of Christ to

Mary, saying, "Behold thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 31-33.

Who are the Visionaries?

The doctrine of being 'led by the Spirit,' is esteemed by many religious teachers as heretical and dangerous; churches are cautioned to beware of it, as unsafe and delusive; and those who hold it, are not infrequently stigmatized as fanatical and visionary. This doctrine is a main feature of Perfectionism, and our characters and schemes have often been aspersed on account of it. Nevertheless, we are not ashamed of it; but on the contrary believe it is worthy of all acceptance, and destined in due time to work its way by its own intrinsic worth, to popular favor. Let us look at it for a moment in the light of the New Testament, and see if we cannot honestly claim for it the candid consideration of professed Christians.

Those who receive the Bible as God's book, profess to believe that Jesus Christ is living in the heavens. This belief is authorized by Christ himself, by Paul, and by 500 other believers who saw him after his resurrection.—This same Jesus, before his crucifixion, and in view of it, promised his followers that he would not leave them comfortless, but that he would come to them, and be with them and in them, in a more intimate and effectual manner after his ascension into the heavens, than he had been while accompanying with them personally; he would send them his SPIRIT, which would 'bring all things to their remembrance, whatsoever he had said unto them,' 'lead them into all truth,' and endue them with a power and wisdom which their adversaries should not be able to gainsay or resist. When they were brought before kings and governors for his sake, they were not to rely on their own wisdom, or even to take thought how or what they should speak; 'for it should be given them in that same hour what they should speak;' in a word, the revelation of himself in them—his wisdom, his power, his consolation, his strength—was to be commensurate with their necessities.

In accordance with their realization of these promises, the apostles and teachers of the Primitive church acknowledged their own weakness, their utter incompetency for the work before them, and confessed CHRIST IN THEM as their sufficiency. They constantly held up his death and resurrection as the means by which 'a new and living way' had been opened, of access to and fellowship with the Father and the Son. They confessed that the mighty energy which wrought in Christ when he was raised from the dead, was also working in them, in all its varied developments, transforming their characters, originating and controlling their thoughts and actions, renewing their life, and quickening their mortal bodies. They were conscious of its mighty working, and they preached that the Spirit they had received would leaven their whole natures, and result at last in their complete participation with Christ in his victory over death. Their 'vile bodies' were to be raised, or changed, and fashioned like unto his 'glorious body.' This was the 'hope' before them. And who that believes that Jesus Christ is risen, and glorified in the heavens, can gainsay the fact that they also are with him there, who first received his resurrection-energy?

In view of such facts as these, is the doctrine of being 'led by the Spirit' deserving of the stigma of fanaticism?—a chimera of the

brain? We trow not. If Paul could say of the primitive church that their faith was in vain if Christ had not risen from the dead, so can we also say that our faith is in vain—and the faith of all Christendom is in vain—if such experience as is recorded above was not the actual and legitimate fruits of being 'led by the Spirit.' Communication with the heavens is ended, and all hopes of the Millennium are without foundation, if it is true, or ever was, that the sons of God are not 'led by the spirit of God.' For how can the kingdoms of this world ever become the kingdoms of Christ, unless he can find men and women among us who will consent to be vessels of his spirit and agents of his will?—a party who will vote for him, confess his name among men, and be the representatives of his mind and truth in the earth?

If we believe that Jesus Christ is living, and accessible, now as ever, (which is the theory, at least, of all who profess his name,) what is our proper attitude toward him? Shall we conceive of his religion in the fashionable light, as an affair of the soul merely, to all intents and purposes intangible to the senses; while we blindly devote our bodies, as slaves of mammon and of sin, to worldly pursuits for a little season, and at last surrender them to death?—Shall we 'grovel here below' in selfishness and unbelief until the Millennium is at our doors, expecting that in some favored hour, and by some unintelligible process, the glorious era will be ushered in upon us? Verily, such conceptions of the gospel are 'visionary.' It is more rational to recognize Jesus Christ as the bona fide KING of the world, having his plans for its subjugation, and yearning for actual conjunction with it. If we accept him as such, it becomes us, and it is but our 'reasonable service,' that we present to him our bodies, as well as our souls, 'a living sacrifice,' holy, and acceptable unto God, as 'vessels sanctified and meet for the Master's use, and prepared unto every good work.' Thus shall we become 'temples of the Holy Ghost,' and our whole heart, soul, mind and strength be enlisted in intelligent coöperation with our King. Who will not yield themselves to such a destiny?

The True Place of Worship.

There are a variety of figures in the New Testament employed to describe the relation of believers to God and Christ. They are represented as the children of God, sons and daughters of the Lord Almighty, and in this character Christ recognizes them as his brethren. He said to his disciples,—"I am the vine, and ye are the branches." The church is called the body of Christ, and again it is represented as his bride; and his bride is identical with the 'holy city, the New Jerusalem.'

But there is no figure which conveys a more interesting idea of this relation to us than is found in these words—"Ye are the Temple of God;"—"Know ye not that your body is the temple of the Holy Ghost?" The Temple was a house of prayer and worship, where God was visibly present, and communicated with man. At the dedication of Solomon's temple it is said that 'the glory of the Lord filled the house.' Sacred mysteries of ineffable beauty are connected with the idea of a temple.

The natural state of the heart without Christ, is completely illustrated by the condition of things in the Jewish temple, when Christ entered it, and found there those that sold oxen, and sheep, and doves, and the changers of money sitting, and exclaimed, 'Is it not written, My house shall be called a house of prayer, but ye have made it a den of thieves.' The anti-type is a den of thieves. Even the best, those whose natures revolt against the fact, are unwilling entertainers of the hosts of evil, until

the messenger of the covenant comes. 'He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' He came to restore to God the temple of man's heart, pure and undefiled. We should call criticism the whip of small cords. We delight to think of this purifying work as going on in us. Christ will thoroughly purge his floor. He will make our hearts an abode for his Father and himself, yea for an innumerable company of angels, for it is said, 'the kingdom of heaven is within you.'

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BROOKLYN, MAY 23, 1852.

A Word for our Press.

We receive frequent applications for our promised Fourth Annual Report. Doubtless many are waiting for it, and wondering why it don't make its appearance. The plain truth is, we are not rich enough for the job, and are waiting for means, wondering a little sometimes that they don't come. If any one has a couple of hundred dollars or so, which he would like to invest in this way, we shall be glad to be his servant in publishing that Report, and several other desirable works, such as a biography of Mrs. Cragin, for instance. We stubbornly expect to be rich enough, in due time, to print a daily paper, without price, for all who want it, besides publishing books and pamphlets to any necessary extent. But with our present revenue we have no right to try to do more than to go on with our weekly paper, and how long we shall be able to do that the Lord only knows. We suppose that the fruitfulness of our press will be, and of right ought to be, proportioned to the amount of the community spirit among those who have the benefit of it, and whose business it is to cultivate it. This seems to be heaven's plan for us, and, though it cramps us for the present, we are quite sure that in the end it will be the best plan for all parties. It binds us to our business of training a church in the Pentecost spirit, and, as we cannot give what we have not got, or teach effectually what we have not learned, it binds us to be community men, free from covetousness, ourselves. Have patience then, with us, friends, and we will have patience with you, till we can work together as one family—which is the only decent way of doing business, strange as it is in this world. We shall go on courageously as long as a path opens before us, "having hope," as Paul says, "that we shall be enlarged by you according to our rule abundantly, to preach the gospel in regions beyond you."

We received this week from HIRAN CLOSE, of Galveston, Texas, a barrel of molasses syrup, (the second present of the same kind from Mr. CLOSE,) and forwarded it to the friends at Oneida. It will be peculiarly acceptable, as forming a link of fellowship and kind remembrance at the Community table. Giving and receiving are, after all, the true luxuries of life, and it will be a pleasant time when all our enjoyments are negotiated in that way.

The Homestead Bill, which we alluded to in a late number, has passed the House of Representatives. It provides for the free distribution of the public lands, in farms, to actual settlers. This is one move nearer to God's system of universal bounty than the old 'truck and dicker' way of giving titles. If the bill passes the Senate, and becomes a law, there will be fine opportunities to found communities in all the great west.

CHINESE IN NEW YORK.—Visiting one of the magnificent clippers that trade between New York and China, the other day, we found among the crew nine *Chinamen*. There were ten of them originally, but one poor fellow was killed soon after arriving in port by falling from the head of the topmast, a hundred and twenty feet, to the deck. We were much interested in observing these swarthy orientals at their work about the deck. Though not exactly coming up to our idea of 'celestials' in appearance, they certainly have some traits that are very desirable. They are remarkable for the cheerful, good-natured alacrity with which they take hold of work, always industrious, and without any of the grunting and grumbling which with some folks double the task to be performed. A more hearty, thorough-going set of hands, in this respect, we scarcely ever saw. They appeared to be quite sociable among themselves, and disposed to be so with us, though the outlandish difference of language made it difficult to converse. They were dressed in the fashion, we suppose of their country—a simple jacket and trousers of blue cotton, the legs of the latter reaching about to the knee, and as large as moderate meal bags. Their hair, according to native custom, is shaved close, with the exception of the crown lock which is allowed to grow into a long pigtail, and is coiled up

so as to nearly cover the head. We understood they liked the American service, and had shipped for permanent hands. The presence of these China-men as active workers in the great hive of New York is a new thing; and is probably the symptom of an extensive emigration that may be expected to follow.

Theocratic Voting.

We are about entering the great periodical excitement of a presidential election. Parties are marshalling their forces and candidates, staking out their platforms, and electioneering for the conflict. What part shall we take in the business—sit still as heretofore, spectators of the field, or advance to a new and more active position? We have a candidate who will sometime be voted into the throne of the world. Christians have long prayed for it, and who knows but the time has now come to begin to push our convictions a little more practically?

If our party ever goes into politics, it will be of course on a thoroughly Theocratic platform. We can see how such a party and such a platform might be made to work under the present constitution of the country, and without disturbing at all its machinery of government. Thus: Let the watchword and platform of the party be, *LOYALTY TO JESUS CHRIST*; and then vote only for such men, for all offices, as are fully possessed by this devotion—men that will confess Christ boldly, in every business, and all situations. In this way it is evident that the success of the party would be the election of our candidate, and the transfer of the government to heaven. We have just as good a right to unite on such a party platform, as the Whigs and Democrats and temperance men have to vote for their principles.

We think *Loyalty to Jesus Christ* is a better issue to come before the world with, than either the Tariff, Free Trade, or the Maine Liquor Law. It is certain to be popular, and succeed. What do our friends say to the idea?

The Union University.

There is talk of establishing a State University; and Mr. Greeley proposes to make it a manual labor, self-supporting institution, open to persons of both sexes. The plan is good, as far as it goes; it is an advance on the old monastic institutions which have come down to us under the name of colleges; but it is after all, only a partial improvement. Why not go forward at once, to a system which will satisfy common sense; and need not be discarded with contemptuous astonishment by future educators? If it is good to combine useful, practical labor with education, there is just as much reason that we should go further, and combine with it also, the family and the church. Religion is the first principle of improvement; without which, any education must be miserably defective. Hence loyalty to Christ must be the core of the true University. Then the social nature will never be contented with a mere aggregation of strangers, such as constitutes a college; it demands the active, vital influence of a family relation, and no school can give a natural, integral development, which does without it. What we want, therefore, and that which the future plainly points out, is not a manual labor college, but an Industrial, Family, Church University. It will be the easiest thing in the world to establish such an institution in every town, when men submit to Christ, and get cured of selfishness. The materials for a better University than the world ever saw, exist in every village, if they could only be organized. And it is coming. The frozen night of selfishness is surely breaking away before the coming day of Christ.

Things Proved.

The Oneida Community has in a certain sense, discharged its mission, and may be looked upon as in the past. By its change of position last winter, it surrendered the distinctive and peculiar characteristic which constituted its individuality, and fell back within the lines of worldly toleration, and under the forms of selfish law. Of course it is no longer, as to outward force and feature, the original Oneida Association. Let us treat of that as in the past; and without broaching the question whether its principles will again be asserted in the world, let us inquire what the demonstrated results of that movement were, when it did exist. It is certain that the Oneida Association did stand for four years before the world, as a living fact—a new social and religious experiment, founded on principles unlike those of the world, though claimed to be those of the Bible. This is a fact which cannot be altered; it is safe in the past, and so also are the true conclusions and deductions which that experiment served to demonstrate. Philosophers long disputed the possibility of crossing the ocean by steam; but when the first steamship had made the attempt, and succeeded, that single fact was worth more as a matter of reference on the subject, even if the attempt was never to be made again, than all Dr. Lardner's reasoning against it. It settled the question—proved the possibility of the thing; and having passed over into a matter of fact, formed a demonstration which could never again be disturbed. So it is with

our experiment in Association. Whatever questions were fairly involved in the trial, are now matters of fact; whose demonstrative force will remain good, whether the world chooses to avail itself of them in the future or not. Let us see what are some of the points that are established by the experience of the Oneida Community.

It proves for one thing, the possibility of *salvation from sin*. This was the professed theory of the Association, and the prerequisite without which success was impossible. The question of salvation from sin is to communism, what the coal question was to ocean navigation, when Dr. Lardner undertook to prove that no steamship could carry enough coal for a voyage. The world have assumed that salvation from selfishness was impossible, and on that ground have always foredoomed our failure; though it was not till they got tired of looking for it, that the philosophers interfered to stop the experiment. But we have not failed; we have succeeded, and made the voyage, and can do so again, with perfect assurance, and the promise of unlimited success, whenever there is candor enough to call for and appreciate it. As it is, we have presented a complete demonstration of the gospel of *salvation from sin*. It is impossible to account for the progressive continuance of the Oneida Association in internal prosperity for four years, and until it was checked by outside interference, without admitting that it was controlled by a power that saves from sin. That part of the problem is established in a way that can never be contradicted.

The Oneida experiment has further proved, that people can live together in association, *without any formal constitution*, or complicated system of by-laws; that free criticism is a sufficient substitute for all that kind of machinery, and that in a state of true civilization, it furnishes the very best agency of good government.

It has proved that people can live together harmoniously and happily, under the principle of a *common interest*—that acquisitiveness, philoprogenitiveness, and even the love passion, can be converted from selfishness, to the community spirit. The problem of religious communism, which was wrought out and temporarily exhibited on the day of Pentecost, has been again represented in practical life, and must be considered as forever settled.

It has proved that all necessary *industry* can be secured without the stimulus of the love of money—that the public spirit introducing *free labor*, is able to supplant all the drudgery, and surpass all the motives of selfishness.

The experience of the Oneida Community has a bright look, at least, toward a demonstration of the *victory over death*. The general health of the society, has indicated a strong element of life at work among them. No adult member has fallen at the Community, during the four years of its existence.

It has proved that the institutions of community can be carried on, and its advantages enjoyed by *common sort of people*, without the necessary presence of any master mind. The members of the Oneida Association are by no means picked persons, according to any previous standard; they came together without much acquaintance, and from all ranks of society, having only the sympathy of a common faith. In special qualifications, they are evidently not more than an average lot; but they have been able to conduct their affairs successfully, and with increasing prosperity among themselves. Whatever influence has been exerted by the editor of this paper, has been of a general, impersonal kind, and only such as he could exercise over a thousand such associations. It may be safely said, that with the free circulation of truth by a community press, any similar body of men could manage the details of association, not only without difficulty, but with pleasure and profit to themselves.

The progress of the Community for four years, without serious disturbance or dissatisfaction in the public mind, proves that there is a good degree of *preparation* in this country, for the changes and improvements which belong to community life. Notwithstanding the flurry of ultra conservatives, and gossiping newspapers, during the past winter, it is evident that considerable liberality has been shown to the community idea, by the mass of society; and we believe it needs but a little more reflection, and acquaintance of parties, to bring the people of this country over at least to a friendly toleration of Bible communism.

These are some of the conclusions that result from the four years' existence of the Oneida Community. They lie firmly bedded in the demonstration of past facts, and never can be touched, or blotted out, or forgotten. The world must take them as they are; whether favorable or unfavorable to past theories, they are a part of the unalterable record of events, and sooner or later they must be allowed to have their full effect.

ERRATUM.—We find that one sentence in our translation of Mr. RYMARKIEWICZ's letter last week, is too erroneous to be left without correction. It is that in which the lady from the west is represented as alluding to the bad reputation of the Association in that region. It will be found at the bottom of the first column of the letter. We are told that the meaning there, is, that the lady with her western

rosy lips, could not pronounce Mr. RYMARKIEWICZ's eastern hard name! The truth is, that is the only sentence which the grammar and dictionary failed to unlock for us. It resisted all our manipulations, till at last we had to break it open, by guessing as well as we could. We found something about a 'hard name,' which we took to mean a 'bad reputation,' and from this misleading went off into mere fancy work. We hope, however, no great damage was done. The rest of the translation is spoken of by German experts as very tolerable—quite wonderful, considering that it was done in about a day and a half, by Anglo-Saxons, who had first to learn the German A B C.

Christ's Kingdom.

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18: 36.)

The common understanding of this text, is, that Christ's kingdom, or the kingdom of God, is an entirely transcendental thing—a kingdom established afar off in the heavens, which has not, nor ever will have any direct connection with this world; and which people must acknowledge only in an interior, spiritual sense, and as entirely secondary to, and not at all connected with their business, and the government under which they live.

This appears to us, to be an erroneous view of Christ's meaning, and one which is contradicted in other parts of the Bible, by assertions more or less direct, that the kingdom of God is destined eventually to swallow up all other kingdoms on earth.—When Christ says, 'My kingdom is not of this world,' we do not understand him to mean by that, that he does not intend to set up his kingdom in this world, and take possession of it, but that his kingdom is not *from* this world; that is, that it is not, like other kingdoms, originated and managed by human agency. That this is his meaning, is plain from the subsequent expression, 'but now is my kingdom not from hence,' where he substitutes *from*, for the *of* in the other expression. Christ's kingdom is *to* this world; not *of* it, or *from* it. There is nothing in the Bible, from which the conclusion can be logically deduced, that Christ's kingdom is not destined to cover the whole earth. Daniel, in interpreting Nebuchadnezzar's dream, says, 'And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever.' (Dan. 2: 44.) Also in the Lord's prayer, we are instructed to pray that the kingdom of God may come; and that his will may be done on earth as it is in heaven. Now it is not supposable that the will of God will be done 'on earth as it is done in heaven,' until his kingdom has come on earth, and reigns preëminent over all others; and Christ is recognised as rightful king of the world, and all nations bow the knee to him.

Christ's kingdom is the only one in existence, which is 'not of this world,' and which is regulated and carried on by divine agency; and no other will succeed in obtaining the sovereignty of the world.—True, the kingdom of David was in one sense, 'not of this world,' but not in the same sense with Christ's; for though it was given him by God, it was propagated and extended by human agency. The distinction in the text we first quoted, shows very plainly the difference between the two: 'If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.'—The kingdom of David was forwarded by the sword—depended to a certain extent, on physical force, for the extension of its limits, and the increase of its power. 'The kingdom of God is not in meat and drink, [or any physical power,] but righteousness, and peace, and joy in the Holy Ghost; and it is not advanced by the sword, but 'by the blood of the Lamb, and the word of their testimony.'

Christ is the rightful king of the world: he earned this supremacy, not only by coming from heaven—from the bosom of the Father, and dwelling for thirty years on the earth, in the midst of privation and suffering, but finally by his blood, shed on the cross, for the salvation of mankind. He has a double right to the sovereignty of the world: the right of ownership, having bought it with his blood, and the right of inheritance; he being a lineal descendant of David. We recognize, and tender our allegiance to him, as our king—not as an abstract, invisible being, living afar off in heaven, and not directly interested in matters here, but as a living, vital, matter-of-fact person; who is deeply interested in every thing that concerns his kingdom. We believe him to be the ruling spirit in the world, and that he directs the affairs of men at his pleasure; and that all the princes and potentates on earth, are working under his guidance, and unconsciously preparing the way for the open manifestation of his kingdom. The time cannot be far distant, when his sovereignty will be acknowledged by all the nations of the earth; and every tongue shall shout, 'to him be glory and dominion forever.'

Three things to be considered: first, being good, second, doing good, third, getting good.

Table-Talk, by J. H. N.—No. 16.

December, 28, 1851.

The operation of life as we receive it in food, may be compared to the galvanic circuit in electricity. In the galvanic battery, the electric fire is generated by certain combinations of solids and fluids. A wire from one end of the circuit, meeting a wire coming from the opposite end, causes an electric flow;—and any substance that comes between the two wires, will feel and receive the electrical discharge. Now consider that all the life there is in food, comes from the same source that our life does; i. e., from God, through Christ—the eternal life that was before all things—the everlasting generator of vital fire. God is the battery, and our life we may think of as the electric fire that comes round from one pole, and the life that is in our food, as the electric fire that meets our life from the opposite pole of the battery. And if there is no non-conducting substance between the two electrical currents, if the communication is complete, when we eat, the electrical discharge takes place; the circuit is formed, and the fire that is in food, makes its way into union with the fire that is in us.—This illustration explains to me the philosophy of Paul, where he speaks of discerning the Lord's body in eating and drinking—eating and drinking Christ. I understand that in every thing we eat, there is *imprisoned* the fire of God; and that all the virtue there is in food, is the *fire* of the Creator therein imprisoned—confined like electricity in the Leyden jar; held in a state of suspension, but ready and eager to find its way back to its source, and eager to find connection with the same fire some where else. So then, if there is not any positively non-conducting substance between us and the great battery, when we eat and drink, we receive the electrical fire from God. On the other hand, if there is a non-conducting substance between, if there is unbelief, and a false, sensual view of the transaction, then we fill ourselves with mere outside husks, and gross matter; and we eat and drink damnation. It is only as we discern the life of God, and complete the circuit, and receive the actual discharge, so that the life of God coming round from one pole, meets the life of God coming from the other pole, that what we eat and drink, blesses us, and gives us power; and in proportion as we are reflective, and eat and drink with consideration, and the confession of Christ, and understand what we are about, just in that proportion we effect the discharge, complete the circuit, and our food does us good.

[The series of "Home-Talks" (continued in this paper from the Circular Circular.) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. Hinds.]

Home-Talk by J. H. N.—No. 98.

[Reported for THE CIRCULAR, MAY 12, 1852.]
THE GOSPEL.

Salvation clearly consists in believing with the heart in the *goodness of God*—the joining of our life to God, so that we may partake of his blessings and immortality, by perceiving and believing in his goodness. That is the lowest primary idea of salvation that can be conceived of by an intelligent person.

The fact that God is good, exists before we believe it; and, therefore, that part of our salvation is finished from the beginning of our existence. It is the application of our hearts to that fact by faith that perfects salvation in us.

It is all-important—absolutely essential, that our faith in the goodness of God, and discovery of it, should be complete, beyond all doubt; such as to eternally extinguish argument, and leave no possible chance for questioning. The spirit of Satan is a spirit of darkness and doubt; and when it works between us and God it operates as a severing element and dividing power, breaking the communication between us and God, and disturbing our peace. Our hearts and minds must be brought up to *absolute certainty* in regard to the goodness of God. There is such a thing as *perfect certainty*—certainty that will make an end of all arguments. For instance, antecedent to experiment, the possibility

of crossing the ocean by steam-power was doubted by many; it was a serious question for argument. Only seventeen years ago Dr. Dionysius Lardner introduced under oath, to a committee of the English house of Lords, mathematical calculations showing that it was absolutely impossible that a steamer should cross the ocean. But no one is in doubt about the matter now—it is not possible for any one to doubt, because the thing has been done. The fact that steamers have crossed the ocean has made an end of all doubts on the subject, and silenced all arguments. The same work may be done with reference to the goodness of God. There can be a perfect abolishment of doubt in relation to this fact—we can arrive at a positive certainty on the subject, that will make an end forever of Satan's intervening between us and God.

And here I may say, that just so far and often as you arrive at an absolute certainty, by which the word of God is sincerely applied to your heart and mind, and you believe it with your whole soul—just so far a junction is formed that can never be severed: so much spiritual space has become a *plenum*, and the spirit of darkness is excluded from it. The *perfecting* of our salvation requires that we should carry this process of receiving the word of God, and applying it to our hearts, so far as to make an absolute certainty of the whole matter; that we should accumulate this element of certainty, which creates a plenum and clears spiritual space of the satanic influence of darkness and doubt, until it embraces our whole life.

The object of all God's dealings with the world is, to recover Adam and Eve and their descendants, from the snare of doubt and darkness, to a true and sure knowledge and recognition of his power, goodness, and infinite excellency. That is the object of the means of grace that he has given to the world. That is the object for which Christ came into the world, died, and went to Hades.

As I have said, the goodness of God is a fixed fact antecedent to all belief in it. It was a fixed fact antecedent to the manifestation of Christ. That part of our salvation—the infinite goodness and excellency of God—was in full existence before Christ came into the world. The only problem to be solved was how to make men believe it—how to bring men out of this snare of doubt, and make them see and believe in the excellency of God. And for this purpose—not to create God's goodness, but to manifest it, to embody it in facts which should destroy all possibility of doubt concerning the matter, and carry it within the cognizance of all that are willing to see and know the truth—Christ took upon himself human nature, and manifested his power and goodness by his miracles, by his death, and descent into Hades.

Satan is evidently a doubter in reference to the *possibility* of goodness. He knows that he is not good himself, and he would willingly believe that no one else is good. This is a characteristic of very wicked men. Satan believed that Job was no better than himself, and endeavored to make God believe the same. When the Lord said to him, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"—Satan intimated with a sneer that it was all a trade on Job's part. "Hast thou not made an hedge about him," said he, "and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." (Job. 1: 8–11.) God told him to go and try Job: "all that he hath is in thy power." And Satan tried his experiment: but it turned out that Job did not curse God, as Satan said he would. He testified to the goodness of God through all his tribulations. "Though he slay me (said he) yet will I trust in him."

There is a specimen of the utter destruction of doubt, and so the destruction of Satanic

power. Before Job was put to the test there was a chance for doubt and argument in regard to his righteousness: but this gap was completely filled up when Job through all his tribulations testified to the goodness of God. There was then an end of controversy. Satan never could talk to the Lord in that way again. His tongue was silenced on one point, at least. If Satan afterwards appeared before the Lord and among the Sons of God, (and very likely he did,) he never tried to make the Lord believe that Job was such an one as himself; and it must necessarily have taken away his confidence in talking in the same manner about others. The *deeds* that God brought about in this case, formed his *plea* on the subject. His word was expressed in those deeds. Satan said that Job was a mercenary character, and defended his assertion by arguments, in a lawyer-like manner; and the Lord answered his arguments with deeds that forever put an end to controversy. It was a fair 'check-mate'; and, of course, that game was finished.

The case of Job I consider a good illustration of what God did in sending Jesus Christ into the world. Now let us understand the GOSPEL: and I think we can understand it pretty well from this illustration. In the first place, it is evident that Satan is the father of all accusations against God. He began his career in this world by accusing God of lying to Adam and Eve, calling him a hard-hearted, ungenerous being, and denying his goodness. God placed Adam and Eve in the garden of Eden, and surrounded them with every thing good and beautiful—with 'every tree that is pleasant to the sight and good for food,' and gave them perfect liberty to partake of every tree of the garden, with a single exception.—They were perfectly happy and contented, rejoicing in the bounties of creation. But the serpent, taking advantage of the exception God had made, accused him to Adam and Eve of being ungenerous, ungenerous, and told them that God lied when he said 'In the day thou eatest of the tree of knowledge of good and evil thou shalt surely die:' and, on the contrary, said to them, "Ye shall not surely die; for God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 4, 5. That, however, is but one specimen of Satan's works—he is constantly accusing God.

The mischief of unbelief does not consist so much in its making people doubt the existence of a superior being, as in making their eyes evil toward him—making them feel like culprits in his presence—placing them in the attitude of wild animals, that always look for mischief when they see men about. Unbelief in its most refined, spiritual form, is not doubt in the existence of God. The devils believe,—but how? They 'believe and tremble.' They do not believe with a perception and recognition of the goodness of God. The great power of Satan over mankind is to make their eyes evil toward God. We may say that Satan was in the same attitude of mind toward God that he was toward Job. Job professed to be a righteous man, i. e. a pupil of God, having the grace of God in his heart: and as far as he possessed the grace of God, he was like him. Satan accused Job of being a selfish, mercenary creature, and said there was no goodness in him that would pass the ordeal of tribulation. That was the same as to accuse God of selfishness, for the goodness of Job was derived from God. It always has been, and ever will be, the labor of the wicked one to deny the goodness of God, and, as far as possible, ridicule and discard the idea of his goodness to those that will listen to him.

Under these circumstances, God takes the same measures towards the world, in repelling the accusations of evil, that he did in the case of Job. The devil had been making pleas and arguments on his side of the question for four thousand years, and had led the whole world into doubt about the goodness of God. God did not condescend to discuss the matter with words. He said to himself, 'I will make an end of this controversy about my character by deeds that will speak for themselves.' This he did by sending his Son Jesus Christ into the world.

And here we should bear in mind that the efficiency and importance of God's sending his only begotten Son into the world, does not depend in the least upon the amount of belief and discernment of it that we have, or that any one has. In order to see things from God's standpoint, we must clear our minds of all measure-

ments of this kind; and assume that he did what satisfied himself, and what will satisfy every one, when they fully realize what he did. But it seems to me, that we know enough about the matter now, to understand pretty well what he did in sending Christ into the world.

It was pretty easy for Satan to say the same things about God that he did about Job; and defend his assertions with the same plausible arguments. Job was a rich man, surrounded by every thing that was pleasant and beautiful, and it was natural for Satan to assume and assert that he had no fundamental goodness—no goodness but what would disappear with his riches; and his assertions had perhaps, the appearance of truth, before they were proved false by deeds. Why could not Satan say the same things about God that he did about Job, and with the same apparent truth? Why could he not say, "God sits in the heavens upon a throne, and is surrounded with all the glories of the universe—every thing goes smoothly with him. He can destroy and make alive; raise up and cast down. Angels are at his command, and he has every thing to suit him; while he leaves his poor children to grovel in misery here below. Such a being must be selfish." The unselfishness of God might be doubted as much as the righteousness of Job, and for the same reason. But God says to himself, I will make an end of this accusation: I will prove to the world, and to the devil, by deeds, that I am not selfish. And the Godhead being dual, it was possible for one part of it, the Son, to divest himself of the glory he had with the Father, and become poor—become a servant. He was stripped as effectually as Job was, of his surroundings—was taken from the bosom of the Father, and from the infinite beauties of heaven, and sent forth companionless into this world, where he endured all manner of suffering, privations, and persecutions, and finally endured death—the cruel death of the cross! There is God, tried—God tried more thoroughly and painfully than Job was: as much more as the unspeakable happiness and riches of heaven, surpass the happiness and riches of earth!—There we see God stripped of every thing, but his goodness does not fail. This deed shows that the goodness of God does not depend upon his surroundings. It demonstrates beyond all doubt, that God is not selfish—that he is pure-hearted—generous to the extent of laying down his life for those that will be saved. For Christ did that deed; and what is in the Son, is in the Father: they are *one life*. The one life of God was tried by a test far more severe than the trial of Job. Christ went through his course of suffering here, and died for the world. It could no longer be said that God's goodness depended upon his circumstances, or was in any manner affected by them. It was then manifested—embodied in fact; that God's goodness was genuine, pure, and would be just what it is, if he was subject to any circumstances that can be conceived of. It is independent of circumstances—unselfish, and true. This was manifested on the part of God, by deeds; and when what he then did is known, and just so far as it is known, all doubt about his goodness must disappear.

This, then, is the great incontrovertible fact, the great word that has come out from God, expressing what was always true, but what could be doubted before, though it cannot be now. As far as the fact is known and believed, there is an end of controversy about the character of God. A being that is identical with the Father—having one life with him, so that whatever is true of the one is true of the other—was manifested to the world; and we discern in him incontrovertible evidence that he was unselfish—that he was true—that his life was of the kind that would do the greatest possible good—full of goodness, mercy and long-suffering; and, at the same time, truthfully severe towards iniquity. We see a character in the only begotten Son of God, that ought to reign over the universe—that would do the best for all beings—and that is meek and lowly.

Here, again, is a point in respect to which there might be considerable doubt, until God's character was thoroughly tried. It might be difficult to conceive of God as meek and lowly, while he sits upon his throne, high and lofty, waited on by angels, and surrounded by every thing that would naturally make him proud and overbearing. Many doubts might arise about his life's being of that pure, unconscious kind that expresses itself in all that is lovely. But Christ's manifestation made an end of all doubts on this point. The exact nature of the life of God was expressed in Christ, and it was proved to be meek and lowly—precisely the life adapted to produce the most happiness in the universe.

'He that believeth on the Son, hath everlasting life.' (John 3: 36.) 'This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?'

(1 John, 5: 4, 5.) 'He that receiveth the testimony of Christ, hath set to his seal that God is true.' (John 3: 33.) Whoever sees and applies his heart to this great expression of God, has vindicated the character of God, and made an end of the devil's doubts. The gap between his heart and God's is filled up, and has become a spiritual plenum, leaving no interstices into which the devil can thrust his spirit of darkness, and separate the individual from the Creator. The argument is finished. Satan has had time, and pleaded his side of the case against God; and men as the jury, after hearing Satan, have also heard God's plea; and whenever the jury have intelligently understood and received God's plea in the case, there is an end of all doubt: God is acquitted, and the devil is condemned, and execution must take place accordingly. The suit is closed.

But perhaps you will say, we do not find in our experience, that the suit is closed—that doubt is excluded, and the case so finished, that execution can take place, and Satan be cast out from the earth and punished. Very well: wait a while—do not be in a hurry about the matter. It took a long time for God to get ready to make a plea. The devil argued his side of the question for four thousand years; and God has only had two thousand years to put forth his fact. Already the substance of the plea has been embodied; it has been recorded. But a deed must be done, reported, and believed before it has reached home; and it will take some time for the deed that God did in sending his Son into the world, to be reported, and fairly reach home—fairly reach the jury.—When that is done, I tell you again that there will be an end of all doubt in respect to God's character.

We must bear in mind, that this process of reporting and carrying home to belief the deed of God in manifesting his Son, did not effectually commence in this world right away after it was done. The deed was not reported in this world to any great extent—the operation here was only an incidental one. When the deed was finished, Christ was carried to the kingdom of heaven. He said to his disciples, 'I go to prepare a place for you'—not in this world, but in the heavens, beginning with the highest. Of the arrangements of the invisible world, it is not necessary at present for us to understand any more than this general principle, namely: that there are successions of invisible worlds or spheres; and that Christ commenced his work of making the deed which he had performed effectual there—in the highest heaven. He began there to apply the principle which he had embodied. This is what he meant when he said, 'In my Father's house are many mansions; I go to prepare a place for you.'—(John 14: 2.) The angels of the highest heaven 'desired to look into the things' concerning Christ's atonement. They were interested in the whole matter; and it was essential to their deliverance from Satanic power and darkness. For Satan and his angels were evidently mixed with the holy angels. (See Job 1: 6.) The doctrine of elect angels, is as true as the doctrine of elect men. The separation of the tares from the wheat among the angels, evidently had not then taken place.—There, then, was the appropriate place for him to commence the work of reporting, and carrying home to belief the deed he had done, and thus forever end all controversy about the character of God; and there he did it effectually.

The force of this argument will be seen by considering such passages as this: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God, sitteth in the temple of God, showing himself that he is God." "Then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thes. 2: 3, 4, & 8.) Here we are told that 'the spirit of his mouth'—the word pronounced by Christ, and the clearness of his spiritual presence, will consume the spirit of doubt—the wicked one.

Christ went into the mansions of heaven, 'to prepare a place' for his disciples. How did he prepare a place for them? We are told in the book of Revelations what that place is. It is the holy city; and that city is free from evil, Satanic influences: 'into it there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.' (Rev. 21: 27.) That place Christ prepared for his disciples; and he prepared it by manifesting to the angels the grace of God in such a manner as to place it beyond all question—and so clear as to consume and destroy from their hearts and presence the man of sin—the spirit of Satan. We are told that when

"the child was born, who was to rule all nations with a rod of iron, he was caught up unto God and to his throne." * * * And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12: 5—9.) To be sure, the work against Satan was not completed then; but the power of the atonement was there shown to be effectual against the power and darkness of the evil one. All doubt about the character of God was then excluded from the angelic heaven. And the same power that thus wrought in heaven, will reach this world.

"And there was heard a loud voice, saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before God day and night. Therefore, rejoice ye heavens, and ye that dwell in them." Satan is not only an 'accuser of the brethren,' but an accuser of God. He has forever denied the goodness of God, because he is not good himself. He measures God and all his saints by his own standard. That accuser was made to depart without the holy city. 'They overcame him by the blood of the Lamb and by the word of their testimony.' 'The accuser of the brethren' and of God is, however, at work in this world. 'Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.' (Rev. 12: 12.) He knoweth that a demonstration has been wrought out by Christ that has made an end of his influence in the inner and highest spheres—among the angels, and the saints that 'loved not their lives unto the death.' And he knoweth that the same demonstration will follow him, and make an end shortly of his influence every where. Therefore, he is 'in great wrath.' That demonstration is now pressing upon the world—the Son of God is being revealed, and the deed of God in giving his Son to the world is being known and acknowledged: his goodness will be vindicated, and Satan's spirit of doubt and darkness will be consumed from off the earth.

This view of things exhibits what I call the GOSPEL. It satisfies my heart to see that there is a power of demonstration that is effectual in vindicating the character of God—that stops every mouth—puts an end to all argument, and eternally finishes all controversy. That is what I search for in all cases—something that will exhaust the subject and end controversy—that will stop mouths—sound speech that cannot be condemned. This I know is to be had—in Christ we have speech and wisdom that cannot be resisted.

We can now see how this principle works.—Your word, whether outward and audible, or the word of your spirit, your thought and expression, goes forth from you, sounding into the surrounding spiritual atmosphere, and thrusting its conviction, as far as it extends, upon other minds. So, Satan has the power of thrusting his conviction upon people's minds by the efflux of his spirit, and by other methods of expression. Christ has the same power, and lives under the same rule. He operates on their minds in all these forms of expression; and when his expression and emanation is complete, he will fill all space, and Satan's expression of himself must retire. So that just so far as the great deed of God—the atonement—is known and received, hearts are applied to it, and it has power to express itself and fill the atmosphere, just so far, there is no place found for Satan: he cannot express himself—his mouth is stopped—he cannot hear himself speak—he cannot hear any thing but the sound of the Son of God, and his power of torment is suppressed: space is filled by the one element—by the one life.

As I have said, there is such a thing as absolute certainty: this is possible on a thousand subjects. This is what we want. We must cultivate the habit of arriving at positive certainty on all subjects—feed our minds on rock-facts. In proportion as we establish our souls in the great facts and principles that God has given us, we place ourselves beyond the reach of Satan's arrows. This, too, is the way to approach the Primitive church—the great Concentric Convention, that includes the whole family of God—the holy city and New Jerusalem. The irresistible demonstration of God has taken effect there; and we shall approach them in proportion as we sympathize with their absolute certainty in that demonstration.

Give no heed to the suggestions of a spirit, however plausible, that is intrusive, and brings care and uneasiness. God's spirit is quiet. Refuse to listen to any spirit, until the applicant is modest.

CORRESPONDENCE.

FROM VIRGINIA.

Shepherdstown, May 13, 1852.

DEAR BRO. NOYES:—I returned a few days since, from a visit to the believers in Frederick Co., Md. I found them much interested in the truth, and very willing to aid in sustaining the Circular; but the most of the friends there, are in quite limited circumstances. We shall, notwithstanding, receive some support from them by and by, to aid to keep a free press in operation. I arrived there on Friday last: on Thursday evening previous, there was an outburst of the spiritual rappings in Graceham. The village and vicinity are in great excitement; the most of the people have been taken by surprise, not having heard much about the rappers before. On Sunday I preached to a tolerably large congregation in Centre school-house, located about one mile from Graceham, the scene of the rappings. I preached from John's first epistle, 4th chapter, first four verses. I showed that nearly all the sects, from the Roman Catholic down to the Mormons, admitted the fact that Jesus Christ came in the flesh, of his own person; but the fact with all its glorious consequences, of Christ come in the flesh of his saints, is denied by all, and even by the spiritual rappers. I showed that if Christ in the flesh of his own person, was free from sin, and conqueror of misery and death, he carried the same victorious power into the flesh of his saints. Then to deny salvation from sin, with all its results, is a denial of Christ come in the flesh; and to confess Christ come in the flesh, is to confess freedom from all sin, and a power within us, that must in due time, as in the case of Christ, conquer death itself. Though the papers of that place have given the article from the N. Y. Observer to the public, I had quite a respectable audience, good attention. Yours, DANIEL LONG.

* Who knows but that their circumstances would improve, if they would try the experiment of working heartily for Jesus Christ, and the community party. We have found out that our prosperity in temporal as well as spiritual matters, absolutely depends on our faithfulness to our king, and the public interest. Read Haggai 1: 4-11. [Ed. Cir.]

FROM NEW YORK.

Five Corners, Cayuga Co., May 2, 1852.

—I have long felt my heart loving you, and going out in gratitude to God for the kindness he has been pleased to show me through you. The little note you sent me last winter did not lose its interest by one reading; and often has the remembrance of what you said about learning to bear adversity, come to me like the voice of a friend, inspiring me with courage to endure tribulation with joyfulness. But whenever I have attempted to write, a multitude of objections would rise to prevent me, and among them the suggestion that it would be quite as becoming for me to wait until I knew whether you wished any further correspondence.

Yesterday, the subject was presented to me in a new light. I saw that I had been betrayed into, (at least in appearance) the deepest ingratitude: for what has not been done for me that could have been done? John says in his second epistle, 8th verse, 'Look to yourselves, that we lose none of those things which we have wrought, but that we receive a full reward.' And now I know that I am equally bound not to rob Mr. Noyes and others who have taken such a generous interest in my spiritual welfare, of any of those things which they have wrought, but see to it that they receive a full reward, by my accepting of that justification in Christ from all things, from which I could not be justified by the law. My heart melted in view of all God's great goodness, manifested toward me through Mr. N., yourself, and others of the church; and I have resolved no more to think evil of myself, nor let the devil make me believe that you think evil of me. I see that this has been a device of Satan, to fill me again with all unbelief, and so work out for me deeper and deeper difficulties. But he has missed it this time, for these light afflictions are working out for me a far more exceeding and eternal weight of glory: it is giving me the benefit of certainty—establishing my heart in a deeper and holier confidence in Mr. Noyes, as a minister of Jesus Christ; for I have learned that whenever I let in any fear or distrust of him, my confidence in God sinks in the same proportion. I know well that some would tell me this is because my trust is in man. But I hear Christ saying, 'Whoever receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.' To us, the paper grows more and more interesting. Some of the Home-Talks have been so perfectly adapted to my state, that I have wanted to thank Mr. Noyes as if he had spoken them expressly for me: such as, 'The Heart and the Mind,' 'The Uselessness of Self-condemnation,' 'Inattention,' and 'Nervousness.'

With regard to my visit to Oneida, I feel now as I did while I was there, that I have no words adequate to express all the debt of love I owe them in return for their more than kind attentions, and their expressions of confidence for me. I made some remark to Mrs. S. Campbell about the thoughts awakened by the music, in the concert they gave; and she replied, 'Think of it as a wedding'—And so I did. Now I reckon myself married to the Church, and consider myself bound by the law of love, in everlasting bonds. I thought much on the subject of Association while I was at Oneida, as I had done before I went there. I asked myself, Can I drink of this cup? Can I be baptized with this baptism? I felt that it would indeed be a fiery baptism—that nothing short of the humble obedience of a little child—the meekness of a lamb—could fit me for Community life. But this is the very spirit I desire to have; it is the only spirit in which I can please Christ. God has lately been leading us in a way which has called for the exercise of faith. I trust it has made us feel more like children, dependent upon a Father's care. One great benefit that I received by my visit to Oneida, was the power to renew my confession of Christ. Is not this a great benefit indeed? Yours, DEBORAH A. HALE.

The following extract from a letter lately received will give our readers something of an idea of the ruinous results of the California fever:

—Perhaps you will be interested in hearing of the death of C. H. He went to California last winter, in company with E. M. They were on board of the North America when it was wrecked, and suffered a good deal, C. being sick at that time. They reached San Francisco in season to bury his body on land, but he died before the boat landed. E. is there a beggar, without money; has sold his clothes off his back to procure food—you know he never labored.—His wife is half crazy about him. H. and B. are there making brick for a living—they would have scorned to have done it here—their fathers are rich. H. R. was sick when they last heard from him. So the world goes in California.

Letter to a Boy.

Brooklyn, May, 15, 1852.

DEAR GEORGE:—The green leaves and flowers have again appeared in the gardens around us. Where there was nothing but dry stalks and limbs to be seen, when you were here, there is now a covering of beautiful green foliage and various colored flowers.

This season of the year, when the earth puts on her dress of grass, shrubs, and flowers, always refreshes my heart with faith in the resurrection power of God. I say to myself, the sudden appearance of this plant from the earth, is as great a miracle as it would be to have a soul that has put off its body, resume it, or have another grow upon it.

Here we have seen these trees, month after month, without a sign of a leaf upon them; and now at a certain time, through influences that God has arranged, out springs this beautiful green covering so pleasant to our eyes. The sap that is the life of the leaf, was hidden from our sight in the root of the tree. Cannot the same God who causes this phenomenon, and who has permitted your mother to be withdrawn from our sight these ten months, give her another body, fresh and lovely? I believe that he can, and that he will, when it pleases him, and in his wisdom he sees it is for the good of the whole church. My idea is, that like the sap, her life is circulating in the invisible world, and that we may expect the reappearance of our Hadean friends whenever the right time arrives.

Then from the abundance of vegetable life at this season, which is pushing out in every spot which is left undisturbed by man, we may learn something of the abundant riches of the power of the life of God.

You may expect to have the resurrection power take effect on your own character too: all your faults and deficiencies can be remedied by the life of Christ in you; and belief and confession of this fact gives his life opportunity to grow. There is no danger of your expectations being too great in this direction; for Paul says, God 'is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.'

Don't you think that God designed this world and the order of the seasons &c., as an emblem of his character? Paul says, 'the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head.'

Hoping you will make your surroundings, and God's dealings with you, a means of improvement in the knowledge of him, I am your affectionate Aunt,

H. A. N.

Letters Received.

R. S. & E. H. De Latre: C. Cook; L. Ormsby; E. Y. Joslen; H. N. Leet; W. V. Seighman; C. Dewey; M. A. Creager.

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